

M 2219

Friday, February 16, 1973

Group II

Barn

MR. NYLAND: It's always a question of how you come. Do you connect this meeting with Wednesday or Monday or a week ago? If there is a certain continuity in it, do you remember more or less what we talked about on Wednesday, different questions? And if you remember Wednesday evening, how did you go home? I got these ideas from an--from a cassette which was used for answering one of the groups. And it's very good, you see, because it made me think again about the value of listening to groups, meetings in other--in other cities, particularly when they are new or when they have been striving for some time and don't seem to get anywhere. It's one of the best ways of finding out for yourself what you really know when you have to formulate for someone else. That, together with transcriptions, is also an excellent way of really hearing a tape, hearing a meeting. Too much in a meeting, you know, you cannot contain. At the end of the meeting you may have forgotten the beginning. And that's why I say, when you go home, how do you go home? With what? With food? With something you want to think about, something that you want to remember until the next meeting and then tell about your application?

Think about it a little bit, what we--what we are trying to do. I said, Wednesday, it's a concentrated effort. Do you feel it as an effort, a real effort, almost as if we have to catch a train and you've got to get ready and you have to keep on putting stuff in your suitcase so as not to forget? The urgency - maybe I feel that more than you do. Still it--it should exist. It existed with me many years, to hurry, to use this lifetime to see what you can extract from it, if really you understand the purpose of your life. The difficulty, of course, always is that why should we continue to live; or if we do, then why make such a fuss about it now, because everything in time then gradually, you can say, will become absolute anyhow. And from the standpoint of timelessness, it doesn't matter if you waste a little now because it is really nothing at all when you place it against infinity. But you see, that's only theory because when you look at your own life, you also know that even in--in an unconscious state you don't stop growing, and you also know that certain things have to be done. It's like a specter that is above your head, that you realize that death will come and that you - somehow or other - you have to meet it, that you will be asked, you know: What have you done?

You must ask yourself really, every day, what you have done regarding Work. It's not a question of having nice little activities and it's not only the problem of having a group. It's the problem you have to settle for yourself: What is my life at the end of the day compared to the morning? And how will I be then tomorrow? So, that's the way we have this meeting: How will you be tomorrow? How will you be tonight when you go back, that you think: Is it worthwhile? You will make it worthwhile when you have questions which are on a certain level.

You must try to remember that, that you are a member of a group and you have a responsibility to help to maintain it. You have to help me.

Dependent on your questions, you can expect me to respond to them. When they are at a low level, I will not talk the way I would if there is really anxiety, a real wish, an understanding of your life, the fragile part of your life, that what can easily be disturbed, that what you have to treat sometimes quite tenderly, precious like 'I' is in the beginning.

So, who has questions?

Ken Ruiz: Mr. Nyland?

MR. NYLAND: Yah.

Ken: Ken Ruiz.

MR. NYLAND: No. Phyllis?

Phyllis Leavitt: Yes.

MR. NYLAND: Yah, she was ahead of you. Yah.

Phyllis: In the last two days I've been trying, when I think of Work, to try right away without any considerations of myself. And I want to know if you can tell me what is the meaning of virgin field in a person.

MR. NYLAND: Virgin field is what--that what is unexplored, that what is new, it still belongs to you and about which you have a right to explore it. It's made up of that what you are totally, of which certain potentialities even in an unconscious state have not been noticed, and when there is an interest that you would like to find out what may be there. The totality of a man as a body, as a personality, is like a field where certain things can grow. You live, to a certain extent, already having sown some seeds which start to yield results, dependent on the impressions you have received and what you have done with it, because much of the stuff that has been put into your mind or in your feeling, you will not use, not easily. They are there, they can be used, sometimes they will come out. But it's very much like studying for an examination: There's a great deal of nonsense that you have to go through and many times in your later life you will never have to use them. You use a

dictionary and you forget. So fertile field or virgin means it has not as yet been under the scrutiny of yourself.

That is one way. The other is the potentiality of a mind as a mind is, still not fully developed, or the potentiality of a feeling not fully developed. Both can take place in an unconscious state. They are limited by that what is given to a man to understand and what is allowed. When it becomes unlimited, one enters into an entirely new field which is much more virgin because it never has been explored as yet, and the potentiality remains also when one lives one's natural life and dies in unconsciousness. So in that sense, it is interesting to see what might be and what is not as yet.

All right?

Ken Ruiz: Mr. Nyland?

MR. NYLAND: Yah.

Ken: It's Ken.

MR. NYLAND: Ken?

Ken: Yes.

MR. NYLAND: Yah.

Ken: I have a question about light. The other day I had an experience which involved light. And I--

MR. NYLAND: Light or life?

Ken: Light.

MR. NYLAND: Yah.

Ken: And I very much wanted to go towards that, but I find that now when I make attempts, my mind wants to reproduce that experience. And I don't seem to have that simplicity or that silence that you talked to Suzie about Wednesday.

MR. NYLAND: Ken, whenever you expect or you hope for something, it depends

entirely how you describe it. If it is something that belongs to you in an unconscious state where you then want a certain experience which you also can describe unconsciously, I doubt very much that you can really repeat what you have already experienced before. There are similar conditions, the outside world may be exactly the same, but I think that a person already starts to change when he opens his eyes when he is born. And that therefore the way you meet conditions which may be exactly alike, you yourself are always different, and therefore the reaction on you will be different and therefore you can never say that you will have the same kind of experience.

I think it is possible to reach a state of consciousness when you try to describe it in conscious terms. And that of course is very difficult because when you talk about light, it is really that kind of a realization of a certain state existing in which there is light - I say of a certain kind, perhaps light of an objective kind or light which may be cold and not warm or just a ray of light without having full light or light as we have when dawn is there and not as yet midday. The description of that can be, I would say, in ordinary terms of what we understand with our unconscious mind of Objectivity. You wish light to exist, but you cannot say what you will be at that time.

So if you can separate the desire for light, I think that can be reproduced and can be -- all the time in your wish, it can be there, but it does not mean that you yourself will experience it even if in a conscious state. If you produce it, you have a wish. And there are certain thoughts and feelings that can help you to have a light, that is, an understanding which is clear. Then you yourself also have to be in the state corresponding to that. And when you become conscious or make an effort, you will have a relationship towards that what is light within you. And that is all you can expect, because a further description of that would go in the direction of an unconscious

description of that what you are. That is why it's so difficult and you mix them up quite easily, but it is possible to have a moment of that kind of an understanding within oneself in which all thoughts and all feelings disappear and only light exists. Light becomes then equivalent to the admission to oneself that life exists.

Try it that way: Look for light only and then see what the experience is under the influence of light.

Ken: Thank you.

MR. NYLAND: Yah?

Alice Meltzer: Mr. Nyland, Alice. What I want and hope for each day is to be able to have a relationship with my inner life. And I know that to do that, as I go through my day, I Work, I try and create an 'I'. Now my question is, I don't seem to have the constancy of effort that will help me in developing that relationship, and I'm wondering what I could do about that.

MR. NYLAND: Alice, we've talked about that, more or less, when we talked about points.

Alice: I know, and that's actually what I'm trying to ask about: How do I connect?

MR. NYLAND: By making a special effort when you see it's going. But that is of course the difficulty. Any kind of a state which one enters as an experience of Objectivity is preceded by an attempt which you can control. And it slides into it, as it were. At the moment when you wish, you can intensify that kind of a wish and then it can almost immediately produce a state in which there is an 'I'. It is as if at a certain moment when you wish to Work, you erect this vertical line to go up as far as your energy then will allow you and you reach, then - we say it's a flash of a moment

or a certain point of light. This has to be maintained, if one can. In most cases, one cannot maintain it because the wish for wanting an 'I' is just about enough to create the 'I' and have it function for one moment, because my desire at such a time is so great that I cannot control the quantity of energy for that wish. I give it all because I want--really want it so badly. The result is that the condition with 'I' existing, is just a moment and perhaps a little longer, and it goes down. But I don't realize that it goes down because there are so-called supporting elements introduced by my ordinary mind which is cognizant of the wish. And my total personality, when it is in that kind of a state of really wanting to Work, is then using a great deal of that what is unconscious for the purpose of supporting my am--my attempt for consciousness.

So I cannot see the distinction at the moment when I actually lose 'I' or when 'I' disappears. And the substitution by the different thoughts and feelings which are connected with it, simply prevent me from realizing that the 'I' doesn't exist, but continue, as it were, in a state slowly going down until finally I have to admit there is no more 'I'. So that when I look back on such an attempt, I see this vertical line go up and then gradually slowly disappearing, and only I know afterwards that I have lost 'I' although I did not know exactly at what time I lost it.

Now the whole difficulty involved in this is that when I become sufficiently conscious of myself in wishing an 'I' to be created, my energy will go in that direction as much as I can and as intense as I can. But as it is being used for the creation of 'I', I must now have supporting cells which help me to create, again and again, energy.

The real wish or the real understanding of overcoming this particular process of losing 'I', consists in pulsations. One keeps on with the wish

and immediately following it by the wish and a wish and a wish. This takes place in the unconscious, and instead of having the supporting cells, which are willing, fool me at the end - at the end of the existence of 'I', you might say - they now are drawn in, in the beginning, wanting to support my wish and extending my wish into a variety of different wishes as I go along with the first one, creating an 'I'.

You understand that?

Alice: Yea--yeah!

MR. NYLAND: It is the same as an intensity, but I spread it over a certain period. You see, I pull the intensity apart, and that extends over a certain period of time instead of being all used up in the formation of an 'I'.

Alice: Thank you.

MR. NYLAND: All right?

Alice: Yeah.

MR. NYLAND: It's not an easy process, but it is the explanation of why things disappear so sudden.

Peter Heim: Mr. Nyland?

MR. NYLAND: Yah.

Peter: Peter.

MR. NYLAND: Yes, Peter.

Peter: I have a question a little similar to something Harvey talked about, Wednesday.

MR. NYLAND: Who?

Peter: Harvey's question.

MR. NYLAND: Harvey's, yah.

Peter: It is a question of -- I think I've had for a long time, really a

division between where Work is for me and where my activity during the day should be placed.

MR. NYLAND: A little louder, Peter.

Peter: It's between my inner Work and my outer activity, where the balance is. At the present time, my outer activity is much stronger, I think, and it doesn't feel as though that's wrong for me. A lot of my life goes into what I'm doing or the responsibilities that I have - ordinary activities in general - but at the same time I know that Work in the past has been a lot stronger for me and at times I feel as though I should return to it. It's a conflict I've had for some time now.

MR. NYLAND: Yah, Peter, I understand it. It's a difficult problem to solve. It depends on how a person really feels about Work for himself, because there is a certain point in which he becomes convinced that Work is really necessary; and then a change takes place in his personality so that there is much more than just the energy to be used for the wish to Work. I called it, a little while ago, supporting cells which must be there pointing in that same kind of a direction without being able to do very much more than just pointing and hoping then for the best, that in the way they do it then, they become of support towards that what can proceed and end up in the formation of 'I'.

If I take that over the day, there are certain times where I really can reach a state in which there is an 'I' and where there is consciousness. There are other times when I cannot even think about Work at all because my unconscious energy has to be used up for the performance of what I'm doing. But there are also times in between where I cannot expect to have an 'I' because too much energy does go in the direction of fulfilling my task in unconsciousness, specially when I want to do it right. At the same time, there is a possibility during that period to have more the totality of myself

help me and help my wish to support it. And it is that kind of a preparation which I can use for the formation later on of having more and more the possibility of an 'I' instead of in the beginning just, let's say, three or four good intense efforts during a day.

Now it is--again it is difficult to find out how can I, with myself being unconscious, support an attempt for consciousness. It only can be done when I am myself in a state of equilibrium in which there is then a possibility of shifting the balance over towards consciousness or towards Objectivity. And that during that period, there is a certain quantity that reaches the height of an 'I', if I may say it that way, and others are willing to go over but they are counteracted by the desires on the part of a great many of my ordinary cells to remain unconscious. But if you understand what takes place in an equilibrium, and it has the ability or the possibility to shift from left to right, if this equilibrium represents a changeover from an unconscious to a conscious state, or from a subjectivity to an objective world - and I say the subjectivity is on the left side and the objectivity is on the right - it is the constant shifting, on account of certain pressures, which make--makes this kind of equilibrium go to the right and reach more and more towards the subje--towards the objective state, instead of staying where it is when it is not pushed in any way. Now this depends on the totality of my being.

When my being is, as it were, more devoted or more interested in finding an answer to the different questions of my life and if this kind of being concerns itself with potentialities and the development of them, then more and more of the total cells of myself are pointing in that kind of a direction. And although, as I say, they cannot reach the formation of an 'I', they are constantly working towards that and shifting, because of this kind of a desire, this kind of a pressure, shifting the equilibrium to the objective

side.

Look at it in--a little differently perhaps: When a Mohammedan wants to go to Mecca in order to become a Hadji, he probably has to spend all his money, energy, everything he has to pay for it, in order to be there and kiss the Kaaba and then, in coming back, that he is a Hadji and can wear a cap. But there are thousands of Mohammedans who have the same kind of a wish, but they are for some reason or other tied down to what they have to do. And all they can do is, every day at six o'clock, turn their face towards Mecca and say their prayers. You see, the totality of such a group of Mohammedans - some reach Mecca, others remain supporting cells. This is what I mean.

In a family, several members of a family may wish all to become educated, although they do know that some are a little bit more clever than others. And it sometimes happens that in such a family, those who know they cannot reach it, band together in order to help those who can reach a higher level of education, with their money, with their feelings, with their wishes, in order to support them so that then that person who can reach it becomes, as it were, the representative of the family. Those are the kind of states I mean.

One learns gradually to become more and more devoted to Work in an unconscious state. The level of one's being is raised because of that, since it is not so far away anymore from the line which separates subjectivity from Objectivity. And it is this constancy of wishing to live right near the possibility of the line, that at certain times it can be crossed over and for a moment, at least, one can live in a conscious state.

You understand what I mean?

Peter: Yes. (Thank you.)

Tom Keck: Mr. Nyland?

MR. NYLAND Yah.

Tom: It's Tom Keck.

MR. NYLAND: Yes, Tom.

Tom: I have a question. I believe it might concern honesty, that when I try to make attempts during the day and reflect on them later, on how the quality they had or how serious I was, I'm not so satisfied with them. I seem to need the -- something's lacking and I need--I think I should have a--a better attempt but I don't seem to be able to make a clear one or one that I think is actually serious and honest.

MR. NYLAND: Serious(ness) is made up of a great deal of emotional energy. When a person cannot reach or at the end of the day finds out that he has not been able to reach it certain times, it is a lack of his feeling. It's not a knowledge. And the wish for wanting to have that feeling again depends on where a man wishes to live. In reviewing what you have gone through during the day, you ought to try to see where your energy went, because a great deal of energy goes usually into all kind of - I call it, sometimes, nonsensical things, but also quite useless expenditures of energy which don't amount to anything at all and which simply are taking place because I don't control them and I don't even think it's necessary to control them.

Give yourself a certain habit in controlling energy which--over which you have a certain amount of power. It's not the energy of yourself that I mean. It's the energy which you use in relationship towards people, in saying too much or in having too many thoughts about others which are not at all becoming, or that your feelings go out towards anyone else in the expressing of something that is perhaps even negative, and you're not entitled to it. That is as far as relationship with people are concerned when you're busy and when you have your ordinary life to live. And you will see that in

controlling such energy coming from oneself and going out and going into the gutter, that you then will be able, at the end of the day, (to) see much more the division of what was for you positive in regard to wishing to Work, and that what actually was useless, so that then you can make up your mind that the next day you will try differently. But it becomes expressed many times in a great many small things.

We talk about days of austerity, the days in which I want to have exactly that what I deserve and not more, when I don't want to spend more energy than is really, utterly useful for me - and if I spend more I would call it luxury. If I teach myself for a day to turn off all electric--electric lights, which is a use of Okidanokh which has no particular use when no one is going to use it. And it is an expenditure of energy because although it may be a change of energ--energy, the reason why one becomes interested is that one form of energy is useful for mankind and another form is not and would have to be converted in order to become useful. So it would require even more energy for that what is uselessly spent to be brought back again into the state of usefulness. One can extend this much and much more for oneself in all kind of activities during the day: your uselessness of the expenditure of energy of your muscles; the worthless thoughts one has about a variety of things you cannot change anyhow; the complaints with which you constantly will be, every time - and it depends on the person, some are more complainers than others - but so many times, ordinary things in ordinary life which touch you and to which you react. The reaction is already quite useless because you cannot counteract it unless you are really there at the time when it does happen and then perhaps you can prevent an expression of--on the face, on your--expression of your face, or in some way contraction of little muscles which you can become aware of quite easily and see how you automatically

react to a variety of things where it is not necessary at all to react. I say the small things; big things - it becomes obvious. Lifting wieghts, I've said many times, and you contract everything in your body, and probably one tenth of the energy which is spent is sufficient to lift the weight.

Try to study yourself, Tom, in that sense, to see how you can - I call it an improvement because it is a question of utilization of energy over which you have a certain command, even if the energy is not your own, that you take care of that as if it were your own and as if your last cent would depend on it.

Tom: Thank you.

MR. NYLAND: You see what I mean?

Tom: Yes, I think so.

MR. NYLAND: It's very good in ordinary work, in ordinary activity. It's very good where you have to use your muscles a great deal and the dexterity of your hands. It's very good when you have to carry things which are heavy. For instance, as you know in plumbing or in repairing a car or in digging a ditch, things of that kind are extremely useful for this purpose.

Dell Hennigar: Mr. Nyland?

MR. NYLAND: Yah.

Dell: It's Dell.

MR. NYLAND: Who?

Dell: Dell.

MR. NYLAND: Yes, Dell.

Dell: I've noticed that there's some way in which I've become--

MR. NYLAND: A little louder, Dell.

Dell: There's some way in which I've become solid and closed and crystallized,

and my attempts at Work don't break through that.

MR. NYLAND: I didn't get all of it, Dell. Will you say it again?

Dell: (Okay.) I've noticed that there's some way in which I've become closed, and when I try to Work, I can't get through whatever that is. And I thought that it was a result of not wanting to see anymore.

MR. NYLAND: No, I don't think it's that. When you Work, are you afraid of what you will discover?

Dell: No.

MR. NYLAND: Or do you mind that you use energy for that purpose, that you think you should use for something else?

Dell: No.

MR. NYLAND: Do you think that you want to close up because it requires a little bit too much of an effort and you find in that a good excuse so that you don't have to see your own laziness?

I'm not so sure it is really that a person closes up. I think it is that a person doesn't feed the wish which should be there. Now when I say it should be there, it would be normal for a person, seeing what he is, that he wants to find out how he can change. And if, therefore, the wish is not there and not sufficient, then it's really a lack of his own knowledge in regard to a perspective against which he should measure. If you stay within your circle and you have no aim and no particular ideal, it's very little to come to a conclusion that that what you are ought to be changed. But if there is an intense desire of reaching for something that is--even if it is far off, but it is more desirable, and the realization of that what you are is not at all what it ought to be in the relation to that, then I think when one is alive, one has a wish really to do something about it.

But you see, again, for that, that what is really the realization of

or the reason why I want to Work, has to be distributed over the totality of the body. It cannot be only in your mind. Quite definitely something has to go into your feeling and also I think in the different posture(s) one takes every once in a while regarding certain experiences. It's easier overcome when one is dexterous with one's hands, because they take care of the body actually being in tune with the rest. But there has to be something that comes from all three centers, otherwise the feeding of the level of being is not sufficient.

Go every once in a while against this - let's call it procrastination instead of laziness. Tell yourself it is worthwhile to overcome the difficulty even if it--even if it breaks me. You will see it is not so difficult to do it and you will be surprised that there are not going to be any dire results. Do it one day, Dell, the next day don't, the third day do it again, and the fifth day. All right?

Dell: Thank you.

Manocher Movlai: Mr. Nyland?

MR. NYLAND: Yah.

Manocher: I have a question which is for some period in my mind, but is not from my Work, but may--helps me to understand. The question is, when Mr. Gurdjieff left Earth, what happened to the Georges Ivanovitch as a thought and feeling?

MR. NYLAND: Say it again, Manocher. How--what--Gurdjieff--what--left out?

Manocher: Left the Earth.

MR. NYLAND: Left the Earth - yah. What happened to what?

Manocher: What happened to the Georges Ivanovitch as a thought and feeling?

MR. NYLAND: As it was expressed by his body?

Manocher: Yes.

MR. NYLAND: The expression through the body of course disappeared. The impetus for the expression did not disappear. How much of Gurdjieff's inner life remained in existence when he died physically - it's very difficult even to speculate about it because that what became his inner life and developed because of Work on himself, was made up more and more of certain deposits. The kind of deposit - that is, of a spiritual kind, or rather, that has to do with development of an inner life - when that reaches a conscious and a conscientious state, it is not expressed in the terminology of a deposit like we put money in the bank. It is, as it were, at that time a credit which is not money, but it is based on the trust in the future. And this is really the function of spiritual value. Whenever a spirit starts to exist, out of, or whatever may be the reason of the stoppage of a material form, the spirit starts to become a symbol for the future potentialities of an existence, not as a spirit but as something that belongs as a form of lighter density to a higher level of being.

I'll say more about it. All right, Bill. (Cassette turned)

A spirit, as we understand it, is simply something that is freed from the material form and it continues to exist in that kind of a form until it crystallizes out on the level where it has to function. It is only a medium for the containment of a life force coming from a human being. When his physical body dies, the life force becomes concentrated and is carried in a certain entity which, for the time being, I say is only a spiritual kind of something that we don't know much about. But it is not as yet crystallized out at a higher level. Where it will go depends on the quality of that kind of life in that kind of spiritual form and it depends on the deposits that have been made during a lifetime of a similar kind - because we know already

of two different kinds of deposits: one is of a Kesdjanian body which is an emotional quality; the other is the deposit for the possibility of a Soul, which is of a different quality and higher because it is consciousness as against conscience. So for that reason, that what goes over after death into a different kind of a realm, may already consist of two different kind of things, and in all probability, there is more than just that because we like to assume that there is a possibility of a cosmic life.

How far the development has gone, as in the case of Gurdjieff, that what is his spirit is still carrying the name of Georges Ivanovitch. But that what is the substance for himself approaches more and more the totality of life existing in forms of lighter density. And how far they will go up in different scales of development, different levels, how many levels actually there are - you see, it is a little speculation about that. And you know that there are certain levels, that one says there are seven; others say there are only six, and the seventh is the end of the totality of all six. Sometimes it goes even further in detail but, I say, it is theory, we really don't know. From our standpoint, there are nine, of which we are familiar with the potentiality of three. The cosmic consciousness is also three, and the universal consciousness is a third three. And therefore the height, or how far it will go up and to what height it will reach, where it will crystallize out, we do not know.

All right?

Manocher: Thank you, Mr. Nyland.

MR. NYLAND: Yah.

Tina Reynolds: Mr. Nyland?

MR. NYLAND: Yah.

Tina: It's Tina.

MR. NYLAND: Yah.

Tina: I don't know if I can be very clear about this, but I want to know how much, realistically, I can consider influencing the circumstances of my life, how much--

MR. NYLAND: Circumstances?

Tina: Circumstances, yes.

MR. NYLAND: Yah.

Tina: How much--how much is inevitable, how much do I have to accept as experiences I have to live through? How much can I exert a certain control over what I have to experience?

MR. NYLAND: It takes in a very wide range of experiences. There are undoubtedly conditions you can create, particularly if you want to create them for a definite purpose for yourself. If you want to do that, you must know what for and what are the conditions of yourself, so that when you meet such new conditions created by yourself, you will extract from it what is necessary for your own development. To what extent that one is able to forego the influences of outside conditions on one, depends on your own solidity, because it is not necessary to experience certain things and simply stay on the surface of oneself and let them play the devil with you. If I don't want to be affected, I can withdraw and let the rest go. Even if it is of thunder and lightning, it doesn't do very much damage to my outside superficial world and I can rely on that what already has been--become--has become already knowledge of myself, that even after a storm it still will be there, more or less, in my memory.

So that what I wish not to be touched, I put within myself so that I, as it were, close the door to my superficiality or shut the door between superficiality and essence. And the same thing of course can take place

between essence and essential essence. The question is, now, how much can I experience when I withdraw from the possibility of being affected by the superficial world? And that, I would say, is rather difficult to say, because I do not know exactly unless I have had a great many experiences of a certain kind so that I can put them in a category, that I already know from the beginning what they might give me. The more I try to eliminate conditions which give the same kind of experience by repetition, the more I will have the chance of extracting from it that what is necessary without having to do it again. And the placing of the accent of gravity of oneself more and more to the essential part, is simply that I don't want and I don't have to experience conditions anymore through which I have lived and which I have extracted.

Now how much I want to create for myself, as I say, depends on what I know I need, and then I act in accordance with that. But it is quite some time before I have to select any condition of that kind because there are still too many conditions I have not lived under and I still could extract from them a great deal which, for certain reasons in my life, I never have wanted to face. I'm quite certain that if I could have conversations with ten enemies of mine, it would be extremely useful - and I've never done it because I shun away from them and I only want my friends. And of the friends, I only want those who tell me something very nice. And as soon as they start to be critical, then I have a desire to put them on a different list, a black list, and I don't want to meet them anymore.

I think what is required, Tina, is first to find out how often now do I shy away from conditions which might even be useful to me. And I think there are a great, great many of that kind. I think that we are closing our eyes to all kind of possibilities which could be very useful if we only knew

how to meet them, and that the problem of selecting is really so far off, for the reason I said: I do not know what is right. Moreover, I do not know if I would have the energy to meet them if I would create them. There are other factors involved in that, because the newness of having to face something that is for me created by me and, because of that, is new - and assuming that it could be useful to me and that there would be for me an 'I' existing - is really a testing ground. Moreover, I do not know how, when I create certain conditions, what the damage may be to me because I do not know how I will react to them, and maybe the damage may be so bad that I have fear even to want to experience it.

You see, we're talking about the development of a Soul, really, in which that what is now Work, beginning then with an observation process and becoming familiar with oneself, gradually going through periods of participating - which is the re-entry of that what is already objective into the subjective worlds of the Earth - and then the experimental period which, I've said many times, is within my limitations because I do not go outside of my framework. But nevertheless, the experiments that I then would take--undertake, are quite new to me. And then comes a tremendous section which we simply call intentional suffering and the creation of such conditions in which I will suffer and which have to be met by conscious labor, which means that I have to have an 'I' which can serve as a guide, otherwise I'll never go across the bridge of my Soul and I will never enter into that kind of a Kingdom of Heaven as represented by the SOL-LA-SI.

And what you are talking about is really even one step further: that is the intentional creation of conditions. I can create a condition for myself the way I am, by wanting to experience that what I already know about and what does exist and which I hope then will give me some additional energy

and additional growth. But when you want to create a condition, you have to have a tremendous power, over people, over that what you then can make, and then put yourself into that voluntarily.

You see, Tina, it's too much theory. There is much too much to be done right here, with one's hand, with a shovel you have in your hand, with your body you have at the present time, with the mind the way it is, with your feelings, limited as they are. That is our world at the present and I'm afraid it will remain that world as long as we live on this Earth.

Jeffrey Flannigan: Mr. Nyland?

MR. NYLAND: Yah.

Jeffrey: This is Jeffrey Flannigan. Looking over the past couple of months, and anticipating tomorrow, I find that I'm not too clear on how to use the work day here.

MR. NYLAND: You asked last time about group.

Jeffrey: Yes, sir.

MR. NYLAND: Now you ask about something that is also completely separate from Work. Ask me: How do I Work? What do I do? Then I can give you an answer. Don't theorize. You know the tremendous difference there is between anything that Gurdjieff has said or indicated, and I would almost say anyone else, any kind of a discussion group, any kind of an encounter, any kind of so-called philosophy, any kind of even statements or reading about Gurdjieff from ALL AND EVERYTHING - all this stops at a certain time when you ask what are you going to do with it.

There are certain rules in certain religions, of course, which require a dogmatic or a doctrine or something as a rule of conduct, and much of that we don't know anymore because it's already so often repeated that it has lost

its value and it is covered by too many interpretations or, already from the beginning, that what is given in a certain rule, like the Ten Commandments - it's impossible to keep it in our culture alive as we know it today. So don't let's go too far afield in hoping for certain things that we can do and thinking about it and leaving it right there and trying to settle it so-called intellectually. With Gurdjieff it is a different thing. You start immediately to observe and to see what you can get out of it. That's the way you will find out what you need. And then when you discover that you have a need, you will know what--in what direction you have to do, which simply means, time and time again, as far as Gurdjieff is concerned, keep on Working and keep on Working and make it as simple as you can and don't talk about theory. The disadvantage of a book like Ouspensky's In Search of the Miraculous is people get scared because they see all these tables and the hydrogens and the rest of it - and it is such blatant nonsense!

We're interested in how we are in ordinary daily life in dealing with people in conditions as we have to live through them. And we are interested in finding out how god-damned unconscious we are, all the time, as we say, are asleep. And we don't know anything about it until we start doing something and then discover what is our condition. And about that we want to talk when we talk about Work. I don't want to talk about theory. If you want to say something, tell me what you have done, what actually you have made as an application, what was in your understanding of Work and what is the result of that.

You understand? I hope you do.

Katherine Baird: Mr. Nyland?

MR. NYLAND: Yah.

Katherine: It's Katherine Baird.

MR. NYLAND: Yah.

Katherine: I've been trying to understand how to go about--when you talk about digesting experience that you have from Work, because it seems I fall into trying to understand the states that I was in when I made the attempt, because I have--I can't understand the experience with my mind. And so then I don't know how--

MR. NYLAND: Why do you have to understand the experience, particularly when you're interested in states? How would you describe the state in which you are, without having to understand it? It may be the result of many different influencing factors. When one Works, one is only interested in the condition in which one is, by the acceptance of that what is, and if possible only realizing the existence of one's life; that out of that, gradually, comes of course a description of that what one is and based then, I hope, on objective facts. But I'm not looking even for an explanation of my experience. I've said many times, I'm very pragmatic when it comes to the application of Work of Gurdjieff. I am my own laboratory and every day I find out what is taking place in the laboratory, but I don't want to start to find out why the laboratory even was built. I accept myself as I am.

Theoretically it's interesting to see how I grew up and what I became, but when I Work, I arrest the thinking of the past. I become aware of what I am now. And that is my information because on that I can rely, not on the rest. I cannot. Even description of an experience gives me a little psychological value, and perhaps I can start to say: Yes, I'm that kind--kind of a person; or I may have a complex of whatever it may be. But the thing is, when I--when I get up out of bed, when I sit in front of some bread and I eat it or manipulate my fork or a knife, those are motions that I go through. When I get up and push my chair away, those are the times that I am unconscious,

and I would like to become conscious at such times to see what this body is doing. Afterwards I could start to explain why it is doing it, but for the time being, I want to become acquainted with the activity of my body and accept it simply, because if I do that, I build something else up which afterwards can help me and then teach me. And then when I have an 'I' which may have then objective value and really an insight into certain conditions because, you might say, this 'I' lives at a higher level, then all the different things that I've gone through and have become experience for me, are now understood from a standpoint which is higher and, because of that, it can explain things. My ordinary mind can man--many times not even explain it, even if it wants it. And it is experience I can describe, but I don't know the motivating powers which result in the experience.

But when I want to Work, I seek--I seek the kingdom of Heaven first. It is really the truth and I want to know what is Heaven so that then, from that standpoint, all the different things of the Earth will be understood, will be added on to my knowledge. Seek that Kingdom first. It is in Work. It is in the creation of Objectivity. It is in that what could become part of one's life even on Earth. And then all the lovely questions of whatever there is now that I would like to know, they will be understood.

Don't stare yourself blind on experiences which perhaps you cannot even explain. All right?

But you see, that's only one side of it because a person really wants to have more and more motivations of why he should Work. And then of course he wants to consider himself as a child of circumstances or as a result of the education he has received or whatever has been put in him when he was born or whatever is the life force of his father and mother, or what are the astrological and numerological conditions under which a person has lived.

And all of that is quite right. It is all in line with something that I want to know for a description of myself when I want to find out what is this material I have to Work with. You see, it's allowed to think about that a little, but it's not allowed to use it as a substitute for Work.

You see now what I mean?

Katherine: Then, as far as digesting, it's something that you shouldn't try to actively do, but it's something that will go on in you.

MR. NYLAND: Digesting will always take place as long as there is growth. So if, from our standpoint, Kesdjanian body has to grow, always has to be food that has to be digested. The process of digesting is that I take certain things that have influenced me, which have given me an experience which, because of the experience, may be understanding in my mind. Nevertheless, there are still the reasons for wanting to have more and more facts of Objectivity, that I have to eat subjective facts under the influence of an 'I' which then gives me a conversion process of becoming objective to me in value. Eating keeps on going, all the time, because my life requires food. If my life is for my inner life, it requires impressions which I try to make conscious.

Katherine: Thank you.

MR. NYLAND: Yah.

Laile Amo: Mr. Nyland?

MR. NYLAND: Yah.

Laile: It's Laile Amo.

MR. NYLAND: Yah.

Laile: I have a question from before, from what you said before - and I think you mentioned it in the midst of talking to Tina, too - something about the necessity at times of--or of -- an emphasis on taking time to develop

inner life and, in a sense then, shutting out certain other things. And then at other times you've mentioned the dangers of withdrawal - that kind of thing. I'm not very clear.

MR. NYLAND: Laile, you see, the process is really to try to develop 'I', knowing that when one starts it is not developed sufficiently, it is not mature, and it cannot really function the way it ought to function and should function when it is grown up, because then it will have value for me to be able to tell me something. In the beginning, it cannot tell me very much. And it has to grow up before it even finds a language. It also is required on my own part that I try to learn the language as pronounced or given to me by my 'I'. So there is a difference in accent. Sometimes, I say, in the beginning I ought to devote a great deal of time to the formation of 'I', and I will withdraw for a little while from my ordinary life. And at other times I feel that my ordinary life will give me material so that then something can grow with 'I' when 'I' observes that kind of material.

So you see, I have to change it, and I do not know always how much of time I should spend on one or the other. But ultimately, out of that totality of a division, will come something else; that is, the utilization of that what I know about Work in my ordinary activity of life. Then I start to select, a little bit, first, of the conditions which are conducive and which there is not too much energy going for my ordinary life, but parallel to that, an 'I' keeps on observing me. And then after another period of time, my 'I' will be strong enough so that then it can be applied in all conditions of life, or as many as I can then test out. And that is the ideal state: There is an 'I' which is sufficiently grown up, which is already alive, that I don't have to tell it anymore that it ought to be formed. It stands on its own feet. It has been, you might say, registered already and is admitted

into my totality of life. I have made allowance for it. It had--first became a boarder within my living quarters, but now it is already a partner. And after a little while, if 'I' had even more value, because it has been recognized by my brain and by my feeling that the 'I' is superior to what I am in an unconscious state.

Now when that is there and that state has been reached, all I have to do is to pay attention to what the 'I' is telling me, that I don't lose track, that the 'I' is constantly telling me and giving me information which now has to be used by me for a very definite purpose. And then I will see that there are many times that an 'I', being on Earth with me and participating in my life as it is, will tell me that I'm a stupid fool about doing certain things because I hope for something that I never will reach. If it becomes a conduct of one's life, one can start to rely that this 'I' will tell me what I should do and how, and also that--for that reason, when there is that kind of a control, that there is less and less expenditure of energy which is not efficient.

You see, it is not a contradiction, but it is taken over a certain time length in which the different aspects of Work change. And if you compare it - that what is in the beginning with that what is later on necessary - it seems every once in a while quite paradoxical.

Laile: Maybe one of the reasons I asked was because I feel like a--from-- from what I understand in my experience to be the existence of 'I', I really can't maintain it in complex situations. And I've been going more toward doing it in much simpler conditions.

MR. NYLAND: But that is right.

Laile: And I--and then I feel like, on the other hand, that somehow I should be pushing the other way too, and I--

MR. NYLAND: You will, when there is enough desire on the part of yourself to remain alive; as soon as you know that the 'I' can help you to intensify your life and to give you more understanding, that there is a possibility of a real initiative that you want to take; that that what is aspirational and inspirational - I talk about that many times - the more there is the wish for inspiration to be expressed, the more you will look for opportunities when it can be expressed and the more you will look for that what gives you as much friction as you can--as you can allow. It depends a great deal on the friction that is created by going against the grain, that you have a taste for that kind of a friction. You see, I think that an 'I', when it becomes mature and is then in the presence of oneself, the 'I' itself also wishes to test out the field to which it is assigned. That becomes a responsibility on the part of an 'I', to help an unconscious person to develop as fast and as soon as possible.

Do you see now what I mean?

Laile: Yes.

Patrick Conty: Mr. Nyland?

MR. NYLAND: Yah. Who?

Patrick: Patrick. I -- I am -- I would be interested, because I think it's a kind of a process that I need a little bit to give me a clarification and courage, to know more - I think I have a feeling of what it is, of a scientific approach. By looking at something which is not something very simple inside, I could kind of follow in a scientific way, but maybe I fool myself very much because I feel like the chapter on Russia when one tries to open a laboratory, and sometimes I have a kind of a clarity about what it could be and how rich it could be to have a scientific approach. But it's--

in another way I don't know how to go round about--round about to get to that point.

MR. NYLAND: The scientists are not born overnight, Patrick.

Patrick: Yeah, that's what I--

MR. NYLAND: It's exceptional and then they become, let's say, inventors. But usually science - you remember what Edison says - (is) ninety-nine percent perspiration and that one percent inspiration. I think they are made by experience. If one is complicated and there are too many facts, all of a sudden, which demand attention, a good scientist waits until things settle down, because not everything settles down in the same way. Sometimes the heavy precipitation settles down first, and above it is a liquid which is like an emulsion. There is already a separation in ordinary life among the different things which are of importance and the things which become less and less importance - and particularly when one grows up, when one gets already through with things that used to be of value and turn out to be empty after some time. I think this is the way one has to look at Work also.

When, in the beginning, many ideas of Work are presented in different kind of forms and ramification, one does not always know what to do. And the simplicity requires that one goes back to a 'simplicity par excellénce', the real A, B and C, the real application in simplicity for oneself, when one is not affected by the outside influences too much and when there is not as yet too much turmoil in one's ordinary head. And then one must remember the rule that all the time one must make attempts to Work on oneself so that you don't lose yourself in the complications of theories or wishes, but that you say: I will select the time when I know it is possible, I've done it before, conditions are conducive, I am in a good state, as much as I can be in equilibrium, and now I Work because I don't want to think, I don't want

to talk, I don't want to feel, I just want to be. And then the scientist gradually will understand the conditions of how to operate his own experiments in his own laboratory.

All right, Patrick?

(Silence)

Sometimes, you know, when you don't ask questions, the condition in which the silence happens to be is not always the same. Sometimes when one is silent, you can still know that something is going on but it is not vocal. There is then a very good atmosphere among us, and it is not necessary even that you ask a question because it seems as if the thoughts continue and they don't get formulated, but nevertheless they are there. I have that feeling now, because even if you don't ask, I believe you are thinking. I feel it in a certain way. I know that what we talk about starts to penetrate gradually and that there is something that you really wish to receive and not to let it go. And that is right because with that one can be silent in the right kind of a way, one can appreciate that then the silence will give to each person room for the continuation of thought processes which of course must occur when you want to digest ideas. This is really what is necessary when one, you might say, wishes to work for oneself, that you cannot work all the time, that it is necessary to go through periods of digesting and necessary also for periods of preparation, that in the depths of your own heart you can then start to think, and in the depths of your reason you can start to feel. This is really what will take place ultimately, that for the level of your being there is a necessity of an understanding of your emotions and that your emotional quality will allow certain understanding to exist in a mental sense.

When the two can come together and then raise the level of your being because there is a comradeship between the two, there is a good relation then between the beginnings of consciousness and conscience, because both, I said the other day, are like brothers and sisters. They belong to the same family and they are growing up together under the influence of Objectivity which might come from, let's say, their parents - or sometimes one says they come from God when it is a family which then wants to go to Heaven.

All such things of course take place and for that, if you wish to be in silence and digest and to keep alive and active, that your inner life, being stirred sufficiently, will allow you to have that silence within. We talk about it sometimes in connection with Kesdjan because Kesdjan requires a silent period at the end of the SOL-LA-SI of the octave. You see, the SOL and the LA, they are activities, they are actions and reactions, or really reactions and actions. They belong to the world of conversion, they belong to great activities of the influences which have to be digested and which come out then. That is a question and answer period. That is, how do I make out of aspiration something that is worthwhile for me so that I become inspired, spirited in that sense? How can I make a spirit within me which wants to start to become alive and with that aliveness that I want to do something? And then, after I've done certain things, at the end of the octave, like at the end of a day, one wants to contemplate a little and be quiet, let things settle down, as precipitants, because the reaction is over and I want to see the results of what is left over so that then I can have a judgment, what to do for the next day. That kind of silence is good because in that all the different activities simply settle down from whatever they have been, and the results that are reached, one contemplates about the condition of oneself, of how one is. I say it's the end of the octave, it's the

end of a day. It is a consideration of how to prepare for the next day. That's why we talk, in order to have actions and reactions of Work. And then the meditation connected with it adds to the value. That's what I meant in the beginning of the evening.

Go home now with something that has fed you, that you now honestly wish to maintain. When you go home, don't talk too much. Forget for a little while your ordinary life. Of course it is cold weather. You can make a remark: It is cold. And I hope your car starts off and I hope that the ice on the road, if there is any, is not too difficult, and that you have to be careful even in an unconscious way. But try to retain certain things that have to do with the placing of an accent on that what is of more essential value and that, as you go home, keep to yourself thoughts, just a few thoughts maybe, but not ordinary business, not that what I call every once in a while just a little bit of frou-frou. It does not belong when we talk about the quest for the Holy Grail. We want to find out what is the real value of one's life. It certainly doesn't belong when you talk about the difficulties of how to create a Soul or the possibility for that, and what to do about making it grow, and how to create conditions which are most conducive and how to become simple.

Therefore I say, when you do go home, just be quiet and, as it were, file out of this room and keep, if there is anything that you have, keep it, don't let it be diluted.

So, good night.

END TAPE

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